THE KINGS Medicines For the Plague.

Prescribed in the year, 1604. by the whole Colledge of Physitians, both Spiritual and Temporal.

Generally made use of, and approved in the years, 1625, and 1636.

And now most fitting for this dangerous time of Infection, to be used all *England* over.

LONDON:

Printed, for *F. Coles*, and *T. Vere*, and are to be sold at their Shops in the *Old-Baily*, and without *Newgate*. 1665.

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The Kings Medicine against the Plague of the Body.

The First Part.

TAke *Sage* of Vertue, *Rue*, (otherwise called *Herb-of-grace*) *Elder leaves*, red *Bramble leaves*, and *Wormwood*, of each of them a good handful; ſtamp them all together, and then ſtrain them through a fine linnen cloth; and put to the juyce a quart of very good white Wine, and a good quantity of white wine Vinegar: mingle them all together, and put thereto a quarter of an ounce of white *Ginger*, beaten to ſmall powder, uſe to drink this *Medicine* every morning faſting (for the ſpace of Nine dayes together) the quantity of a ſpoonful at a time; and this will (by Gods help) preſerve you for the ſpace of a whole year.

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The Kings Medicine againſt the Plague of the Body.

The Firſt Part.

TAke *Sage* of Vertue, *Rue*, (otherwiſe called *Herb-of-grace*) *Elder leaves*, red *Bramble leaves*, and *Wormwood*, of each of them a good handful; ſtamp them all together, and then ſtrain them through a fine linnen cloth; and put to the juyce a quart of very good white Wine, and a good quantity of white wine Vinegar: mingle them all together, and put thereto a quarter of an ounce of white *Ginger*, beaten to ſmall powder, uſe to drink this *Medicine* every morning faſting (for the ſpace of Nine dayes together) the quantity of a ſpoonful at a time; and this will (by Gods help) preſerve you for the ſpace of a whole year.

The Kings *Medicine*, for this present year, against the Plague of the Soul, and the effect thereof.

TAke the herb of Vertue, (the doing of good, Psal. 34. 14.) & the herb of Patience (otherwise called a waiting upon the Lord, Psal. 37. 7.) wherewith possesse your Souls, Luk. 21. 19. Instead of Herb-of-grace take another called Christs-grace; and in the place of Clover-leaves, Elders examples, following & imitating the Elders of Israel, 1 Chron. 21. prostrating your selves before the Majesty of God. Let not two things be the ingredients of this Spiritual Kings Medicine, which are in the ordinary, the Bramble and the Wormwood. Leave out the proud Bramble and his leaves, for he would exalt himself above the other trees, *Judg.* 9. 15. Secondly, leave out also the bitter Wormwood of hate and envy; and according to the Counsel of God (the best Physitian) Deut. 29. 18. Let there not be among you any root of bitterness & Wormwood. Instead of these two, take the humble Figge tree and his leaves, who would not exalt himself above others, *Judg.* 9. 11.

Single

Mingle herein the broad Figge-leaves of Lowlineſſe, humbling your ſelves under the mighty hand of God, 1 *Pet.* 5. 6. Covering your good works (as the Fig-tree his ſweet fruit) with the broad leaves of humility. Take of each of theſe a good quantity, & be abundant in good works, and in the work of the Lord (as the Apoſtle ſpeaketh) being filled with all fulneſs of God. *Eph.* 3. 9 Strain theſe through the fine ſtrainer of uprightneſs & integrity, walking uprightly, *Pſal.* 15. Avoyding all hypocriſie, and laying aſide all guile and diſſimulation, 1 *Pet.* 2. 1. Inſtead of white Ginger, put thereunto the hot Ginger of Love towards God and thy Neighbour: let it be white and pure, loving without diſſimulation, Rom. 12. 9. Further, hot and ferdent. Above all things, having fervent love among you, 1 Pet. 4. 8. Break with the ſtamper of obedience & humility, the hardneſs of thy heart: Let it ſmite thee as David did, make as it were a ſmall powder of it through humility: and if to day thou heareſt the voice of the Lord, harden not thy heart, Heb. 3. Inſtead of white Wine, put to the juyce of theſe; The perfect white and pure Wine, that is, the Blood

of Jesus Christ; and the sowre Vinegar of his death and passion: For, only by the vertue of this, the Medicine must operate. Use to take in this Medicine every day fasting: sometime outwardly and corporally (when in publick Calamity it is appointed by the Superiour Power, to remove a present Judgement) but alwayes inwardly and Spiritually, loosing the bands of Wickednesse, taking off the heavie burthens, letting the oppressed go free; covering the naked, dealing thy bread to the hungry, Isai. 5. 8. Use this, I say, not for the space of nine dayes together, but the whole year, yea all the dayes of thy life. So continuing in the Lord, Phil 4 1. and being not weary of well-doing, 1 Thess. 3. 13. And this will, by Gods help, Preserve you from the Plague of the Soul, and the Infection of the World. I say, not a whole year; but all thy life time, till against the future Resurrection, both with Body and Soul, thou mayest live eternally.

The Kings bodily *Medicine* after Infection.

The Second Part.

IF *it fortune, that one be ſtriken with the Plague before he have taken the former Medicines; then take the things rehearſed, and put thereto a ſpoonful of* Bettony *water, and as much* Scabious *water, and a pretty quantity of fine* Treacle, *and temper them well together, and let the Patient uſe to drink it often, and it will expel the venome or poyſon forthwith. But if the Botch do happen to appear, then take a good quantity of* Elder-*leaves, red* Bramble *leaves, and* Muſtard ſeed; *ſtamp them well together, and make a Plaiſter thereof: apply it to the ſore, and it will draw forth all the venome and corruption*

The Second part of the Spiritual Medicine.

IF it fortune, that thou art ſtriken with the Plague, before thou haſt taken in the former Kings Medicine of Repentance, then take the things afore rehearſed: and left in thy Affli-

ction

ction thou wax impatient, put thereunto, not the *Balm of Giliad*, Jer. 46. 11. *But the Spiritual Treacle and Mithridate of the consideration of Gods Will & Providence*, *Psal.* 39. 9 opening not thy mouth becauſe he doth it; and holding, that nothing can happen unto thee without his appointment. Further, that thou ſhouldeſt not diſtruſt or diſpair of the remiſſion of thy ſins, of the health of thy ſoul, and of the goodneſs and power of God the Phyſitian; Inſtead of *Bettony water*, put thereto a good quantity of that *Aqua Benedicta*, of that *bleſſed water of Gods mercy*, praying with *David*, *Take away, O Lord, the treſpaſſes of thy ſervant*, *2 Sam.* 24. 10 *and waſh me that I may be whiter then ſnow*, *Pſal.* 51. *This will cool the heat of thy Conſcience, and comfort thy weary bones.* Ad as much of *the water of life*, Joh. 4 10. *which is powred into our hearts by the holy Ghoſt, unto everlaſting life.* Fetch it by prayer, of Chriſt the Phyſitian and Doctor of our ſouls: for he doth give it to quench our thirſt, *Iohn* 4. 14. Put hereunto thy *Baptiſm water*, repreſenting *the blood of Chriſt Jeſus*; It is one of the three witneſſes 1 *Iohn* 5. Aſſuring *thee of the remiſſion of thy ſins.* Leave out *Scabious water*, I mean that Scabby-holy-water, with the *Bulls* and *Indulgences* of the *Anti-chriſt*: for it will make thee

to

to get ſcabs and ſores in thy ſoul, and be unto thee, not the water of Life, but the water of Death. Adde alſo a good quantity of that comfortable *Treacle of hope*, with the conſideration of the future glory, being ſure that thy Redeemer liveth, and that thou ſhalt ſee him with thine eyes, *Job* 19 25. Mingle and temper thus well together, this Patience, Faith, Confidence and Hope, and let the Patient that is infected with either of them both; uſe to drink this Kings *Medicine* often; let all his life, in health or in ſickneſs, be a continual repentance and meditation of thoſe things, and it will expel the venome of his ſin, of impatience, diſtruſtfulneſs, and immoderate fear. But if the filthy botch of impatience, diſtruſtfulneſs, and immoderate fear do happen to appear: then inſtead of *Elder-leaves*, take a good quantity of Elders examples: the Faith of *Abraham*, Patience of *Job*, the Hope of *David*, and take (my brethren) the Prophets for an example of patience in ſuffering Adverſity, *Jam.* 5 10. Further, take alſo the *Muſtard-ſeed* of Gods word, *Mat.* 13. 31. with the excellent Commandements, Admonitions, Promiſes, and Comforts contained therein: mingle theſe together, conſider upon them, make a Plaiſter of them, apply it to thy ſore, it will draw forth the venome

nome and corruption of impatience, diſtruſtfulneſs, and immoderate fear. The *Muſtard-ſeed*, as *Pliny* doth witneſs, is both *purgativum* and *Curativum*, it purgeth the body of ill humours, and cureth the venomous biting of a Serpent: even ſo the Spiritual *Muſtard ſeed* of the Word, purgeth and avoideth the evil humours of the ſoul, and healeth the venemous biting of that old Serpent the *Devil*.

Sundry Medicines for the Plague.

Thoſe that fear the Plague, and are not infected, let them take of this drink hereafter following, which is twice in every week half a ſponful at a time: it hath been obſerved, that never any one died of the *Sickneſs*, that did take it in time.

TAke three pints of Malmſy, **a handful of** Rue, **as much** Sage, **boyl theſe to a quart; then ſtrain out the herbs, & then take an ounce of** Long Pepper, Vinegar, & Nutmegs, **all beaten ſmall in a Morter, & put into the wine, & boyl it a little, then take it off, & put into it one ounce of** Mithridate,

thridate, two ounces of the best Treacle, and a quarter of a pint of Aqua-vitæ, and put all into the Wine, and so kéep it.

The use of it.

If any be infected, Take one spoonful of it as soon as the party doth presume himself infected, luke-warm, & so go to Bed, and sweat two or thrée hours, & then dry the Body well, and kéep warm, and drink no cold drink, but warm drink & caudels, & posset-drink with Marigold-leaves, and flowers; and let the Party sweat, and be well dryed with warm cloaths; and so long as the Party is ill, take a spoonful morning and evening.

These things ought duly to be looked unto, *viz.*

IT is very convenient, ẏ you kéep your houses, stréets, yards, backsides, sinks, and kennels swéet & clean, from all standing Puddles; Dunghils, & corrupt moystures, which ingender stinking savours that may be noysome, or bréed Infection: nor suffer no Dogs to come running into your houses: neither kéep any [except it be backward in some place of open Air]

for

for they are very dangerous, and not sufferable in time of sickness, by reason they run from place to place, & from one house to another, feeding upon ỳ unclean things that are cast forth in the stréets, and are a most apt cattel to take Infection of any sickness, & then to bring it into ỳ house.

For Ayring your Rooms.

Air your several Rooms with Charcole-fires, made in stone Pans, or Chafing-dishes, and not in Chimnies: set your Pans in the middle of the Rooms; air every Room once a wéek, at the least, and put into your fire a little quantity of Frankincense, Juniper, dried Rosemary, or of Bay-leaves.

To smell to.

The root of Enula-Campana, stéeped in Vinegar, and lapped in a handkercher, is a special thing to smell unto, if you come whers the Sickness is.

To taste, or chew in the mouth.

The root of Angelica, Setwall, Gencian, Valerian or Sinamon, is a special preservative against the Plague, being chewed in the mouth.

To eat.

Eat Sorrel stéeped in Vinegar, in the morning

morning fasting, with a little bread and butter: Sorrel sauce is also very wholsom against the same.

To drink.

Take Rue, Wormwood & Scabious. steep't in Ale a whole night, and drink it fasting every morning.

Another.

The Root of Enula-Campana, beaten to powder, is a special Remedy against the Plague, being drunk fasting.

Another.

If any feele themselves already infected, take Angelica water mixt with Mithridatum, drink it off, then go to bed & sweat thereon.

Another special preservative.

Take an Egge, make an hole in the top of it, take out the white & the yolk, and fill the shell only with Saffron, roast the shell and Saffron together, in embers of Charcoals until ẏ shell war yellow: then beat shell & all together in a Morter, with half a spoonful of Mustard seed: Now so soon as any suspition is had of Infection, dissolve ẏ weight of a French Crown in ten spoonfuls of Posset Ale, drink it luke-warm, and sweat upon it in your naked bed.

Drink

Drink for ordinary diet.

So nér as you can, let ỳ patients ordinary drink be good small Ale of 8 days old.

For Vomiting.

Vomiting is better than Bléding in this case, and therefore provoke to Vomit so nér as you can.

To provoke Vomiting.

Take three leaves of Estrabecc, stamp it, and drink it in Rhenish-wine, Ale, or Pollet-Ale.

For Purging.

If the Party be full of grosse humors, let him blood immediately upon the right Arm, on the Liver vein, or on the Vedian vein, in the same Arm: so as no sore appear the first day.

A very wholsome water to be distilled.

Steep Sorrel in Vinegar 24 hours, then take it out, & dry it with a linnen cloth, then Still it in a Limbeck, drink four spoonfuls with a little Sugar, then walk upon it till you sweat, if you may; if not, kéep your bed and sweat upon it. Use this before Supper on any evening.

If the Patient happen to be troubled with any swellings, botches, carbuncles, let him sweat modegately, now & then.

Outward

Outward Medicines to ripen the Sore.

Take the rot of white Lilly, roast it in a good handful of Sorrel, stamp it, and apply it thereto very hot; let it lye 24 hours, and it will break the Sore.

Another.

Take a small quantity of Leaven, a handful of Mallows, a little quantity of Scabias, cut a white Onyon into pieces, with half a dozen heads of Garlick, boyl these together in running water, make a Poultus of it, and then lay it hot to the Sore.

Another.

Take a hot Loaf, new taken out of the Oven, apply it to the sore, & it will doubtless break the same; but afterward bury the same Loaf deep enough in the ground, for fear of any Infection: for if either Dog, or any other thing, do feed thereon, it will infect a great many.

For Ayring Apparel.

Let the Apparel of the diseased persons be well and often washed, be it linnen or wollen: or let it be dried in the Sun, or over Pans of fire, or over a Chafingdish of Coals, & fume the same with Frankincense, Juniper, or dried Rosemary.

To preserve from the Infection of the *Plague*.

Take Garlick, & pæle it, & mince it small, put it into new milk, & eat it fasting.

To take infection from a house infected.

Take large Onyons, pæl them, and lay three or four of them upon the ground: let them lye ten days, & those pæled Onyons will gather all the Infection into them that is in one of those Roms: but bury those Onyons afterward deep in ỳ ground.

Against the new burning Feaver.

If the Patient be in great heat, as most commonly they will: take of fair running water a pretty quantity; put it on a Chafingdish of coals, then put thereinto a good quantity of Sanders beaten to powder, & let it boyl half an hour betwæn two dishes: that done, put a couple of soft linnen clothes into a dish, wet ỳ clothes well in water & Sanders, & apply the same so hot as you can suffer it to your belly.

To provoke sleep to the sick Persons that are diseased, either with the Plague, or the hot Feaver.

Take of Womans brest-milk a good quantity, put thereunto of ỳ like quantity of Aqua-vitæ, stir them well together, & moysten therewith the Temples of the Patient,

Patient, and his Nostrils; lay it on with some feather, or some fine thin ragge.

Butter-milk, in this Contagious time, is generally wholsome to be eaten, & is a good Preservative against either the Plague, or the pestilent Feaver.

A general *Prayer* to be used in private Families, in this time of Visitation.

O Lord God, great Jehovah, thou merciful Creator of man, & founder of Heaven & Earth, we (most miserable and dejected sinners) here present our selves before thy heavenly throne, intreating thee to look down upon us, poor distressed offenders; we confesse we are unworthy of the name of thy Children, we have despised thy Laws, and forsaken thy Wayes, made slight of thy Words, & refused thy Chastisements, without thinking what we deserve: We have not feared thy Judgements, nor dreaded thy Threatnings; We have not sought thy Favours, nor listned after thy Mercies; We have winked at our small Sins, and smothered our great Sins; We have drawn down thy Judgements now upon us, & thou hast justly sent the Plague of

Peſtilence amongſt us: Our ſins are manifold, our tranſgreſſions without number, they have even ſought for vengeance, and now, according to our deſerts, thou haſt ſent the deſtroying Angel to mark us out for Death. The Graves ſeek to devour us, the Bells towle for us, Death & Time are agreed to carry us away; but in thy merciful help only there is hope, & on thee we depend for help: O help us good God, O ſpare us ſweet Sadiour, and as thou didſt ſpare in the time of King David, and charged'ſt the deſtroying Angel to ceaſe; ſo we beſeech thee now to ſpare thy people, ceaſe thy anger, take we intreat thee this Plague of Peſtilence from us; with-hold back thy wrath, and as thou ſpared'ſt the repenting Ninivites, ſo make us repent, and ſave this City and Nation. O Lord, help us unfeignedly to bewayle our former life paſt, and ſeek effectual amendment for a better life hereafter, to which better life preſently bring us, Lord we beſeech thee, & therein hold us for ever by the power of thy grace in Jeſus Chriſt, to whom with thee, O Father, & the bleſſed Spirit, be glorified by us, for all thy mercies on us, now & ever, Amen.

A

A *Prayer* for those that are not visited.

O My most mighty and merciful Lord God, in whose hands are health and sickness, who at thy pleasure canst kill & comfort; I do confess that my sins call louder for Justice, than I can cry for Mercy; and I deserve all plagues and punishments in this life, and the plague of plagues in the life to come, damnation both of body & soul: but, Oh Lord, be thou more merciful, then I can be sinful, & in Jesus Christ be reconciled unto me, and purge me, & cleanse me from all my sins: and I beseech thee, Oh heavenly Father, at whose commandment the Angels passed over the houses of ỳ Israelites, when it struck ỳ Egyptians, (if it be thy blessed will) ỳ this present Sickness may pass over me & my Family. We do confesse, Oh Lord, that I and others have deserved the plagues of Egypt: but, O Lord, howsoever keep us from the greatest Plague, which is hardnesse of heart: and if it be thy pleasure, with-hold thy heavy hand from us: Do not correct us in thine anger, nor yet chastise us in thy heavy displeasure, but in thy Mercy release us;

and

and if it be good unto thee, that I and others should taste of this bitter Cup, strengthen our Faith, encrease our Hope, augment our Patience, that so we may rest in thy Peace, rise in thy Power, and remain in thy Glory, and that for Christ Jesus sake, in whose Name we further call upon thee, Our Father which art in Heaven, &c.

A *Prayer* for those that are visited.

O Lord God, thou best Physitian, both of our Souls and Bodies, who canst bring to the Grave, and pull back again whom thou pleasest, which wert moved at the Prayers of Moses for others; of Ezekiah for himself: O Lord, hear me for others, others for me, and all of us for thy Son: and look with the eye of Mercy upon me, whom it hath pleased thee, at this time, to visit me with the Plague and Sickness. O Lord, I am held in thy fetters. O thou which hast bound me, loose me, and if it tend unto thy Glory, and my good, restore my health unto me. O Lord, I have been an unprofitable Servant all my life time: O then let me not then be bereft of the life of nature,

nature, when I begin the life of grace: but if thou hast disposed of me otherwise, encrease my Patience with my pains: shew thy strength in sustaining my weakness: and be my strong Fortress in this hour of my Tryal: Give me grace to apprehend, and apply all the Merits and Mercies of Christ unto my Soul: And, O Lord, let thy Comforter oppose the Tempter, in such a measure, that he may not prevail against me; but as thou makest me like Lazarus, full of Sores, so also let thy Angels carry me into Abrahams bosome. O Lord, I intreat, let me obtain even for his sake, for whom thou hast promised and bound thy self, to hear and help the Afflicted, even thy Son, and my Saviour, Christ Jesus: To whom with thee, and thy blessed Spirit, be all praise, &c.

A Soveraigne

DRink a good draught of Josiah's *a* humility next thy heart, then take a dose of Ninevehs *b* repentance well soaked, or steeped in the vessel of a broken and a contrite *c* heart, well seasoned with truth and sincerity at the bottom; then let all these boyle well together in a good quantity of Davids *d* tears; and when thou hast done thus, then spread a broad plaister of Gods grace, and bind it fast to thy Soul, with the swadle-band of Love, and serious *e* Consideration; then cast away all thy old infectious Garments of *f* sin and iniquity, and put on the robe *g* of righteousness, and the garment of praise: then take up as good a quantity of Joshuah's *h* Resolution as thou canst well bear; and so walk up & down in those pleasant fields, called Newness *i* of Life, and follow thy Calling in the fear *k* of God.

a 2 Chron. 34. 27
b Jon. 3. 8
c Psal. 51. 17. 6.
d Psal. 6. 6.
e Eccl. 7. 14
f Col. 3. 5, 6, 7, 8
g Isa. 61. 10, 11
h Josh. 24, 15
i Rom 6. 4
k Prov. 23 17. & 14 26.

All which being truly and carefully observed will undoubtedly & infallibly preserve thee from the danger of all Plagues whatsoever.

Signatum Cœli.

FINIS.